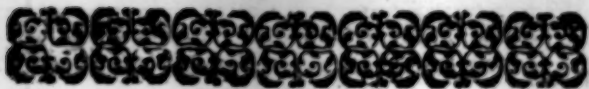
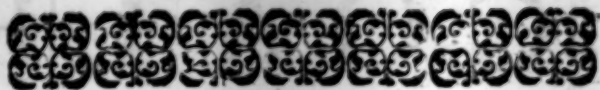


Perlegi librum hunc cui titulus est [A Coale
from the Altar; or, An Answer to a
Letter, &c.] in quo nihil reperio quò minùs
cum utilitate publicà imprimatur; Modò in-
tra tres menses proximè sequentes typis man-
detur.

Maij 5°.
1636.

Sa: Baker R. P. D.
Episc: Londin: Sa-
cellanus Domest.

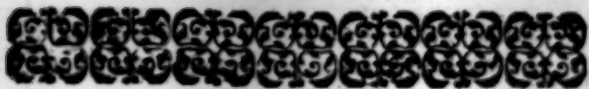




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Maij 5°.
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A
COALE
FROM
THE ALTAR.

OR
AN ANSWER TO A
*Letter not long since written to the
Vicar of G R. against the placing of
the Communion Table at the East end of the
Chancel; and now of late dispersed abroad
to the disturbance of the Church.*

First sent by a Iudicious and Learned Di-
vine for the satisfaction of his private Friend;
and by him commended to the Presse,
for the benefit of others.
The third Impression.

HEB. 13. 10. *We have an Altar, whereof they have
no right to eat, which serve the Tabernacle.*

LONDON,

Printed for ROBERT MILBOURN, at the signe
of the *Unicorne*, neere *Fleet-bridge*. 1637.

19.2.2

1000



THE PRINTER TO THE READER.

I Am to advertise thee, good Reader, of some certaine things, for thy better understanding of this Treatise. First, that whereas thou shalt find here three severall Characters, Thou wouldst take notice that the Roman is the words of the Author; the Italick, matter of Distinction, partly, but principally of Quotation by him used; and that the English letter doth exhibit to thee, the words and periods of the Epistle, or Discourse which is here confuted. Secondly, that howsoever the Letter by him here replied unto, be scattered up and downe, and in diuer hands; Yet because possibly, the Copy of the same hath

not hitherto been scene of all, who may chance
cast their eyes upon this Treatise; and partly,
that the world may see, that he hath dealt tru-
lie with the Epistoler, and not omitted any Ar-
gument or Autoritie by him produced; The
very Letter it selfe is herewith Printed, and
bound together with it, though it bee Apo-
crypha. Last of all, I must let thee know, that
whereas the Acts and Monuments, other-
wise called the Booke of Martyrs, being a
Booke which the Epistoler makes much use
of, is of a different Edition in the reply, from
that which is so often cited in the Letter; and
that there have beene many Editions of the
same; That which the Author deales in, is the
last Edition, Printed at LONDON in three
volumes, Anno 1631. I have no more to say
unto thee, but wish thee good luck in the name
of the Lord; And so adieu.



A COALE FROM
THE ALTAR.

OR,

An Answer to a Letter, not long

since written to the *Vicar* of G. R.

against the placing of the *Communion-
Table* at the *East end* of the
Chancell, &c.

SIR,

I Have read your Letter, and cannot but extremely wonder, that you should be so easily over-weighed as I see you are. You say that you were willing once, of your owne accord, to have removed your Communion Table unto the East end of your *Chancell*, according as it is in his Majesties *Chappell*, and generally in all *Collugiate* and *Cathedrall* Churches: and that you had intended so to doe, had you not met with a
Dis-

The Intro-
duction.

Discourse written in way of Letter, to the *Vicar* of *GR.* (and as you have taken it upon common report) by a Reverend Prelate of this Church; whose Arguments have so prevailed with you, that you are almost taken off from that resolution, though it be now exacted of you by your *Ordinarie*. It seemes you are not rightly ballanced, when you can be so easily induced to change your purposes; especially as the Case now is, which requires more of your obedience, than your Curiosity. And should wee all be so affected, as to demur on the Commands of our Superiours, in matters of exterior Order, and publicke Government, till wee are satisfied in the Grounds and Reasons of their Commandments; or should we flie off from our duty, at sight of every new devise, that is offered to us: we should soone find a speedie dissolution, both of Church and State. You know, who said it, well enough, *Si ubi jubeantur, quarere singulis liceat, pereunte obsequio imperium etiam intercidit. Tacit. Hist. lib. 1.* Yet notwithstanding, since you desire, that I would give you satisfaction in the present point, by telling you both what I thinke of the Discourse, which hath so swayed you; and what may be replied against it, in maintenance of the Order now commended unto you: I will adventure on the second, if you will excuse me in the first. You say, and probably believe so too, that it was written by a Reverend Prelate, and indeed by some Passages therein it may so bee thought; for it is written as from a
Diocesan,

Diocesan, unto a private *Parish Priest* in his Jurisdiction: and then, I hope, you cannot justly be offended, if I forbear to passe my censure upon my betters. Yet so far I dare give you my opinion of it, that I am confident it can be none of his who is pretended for the Authour: nor indeed any ones worthy to be advanced, I will not say unto so high a dignity in the Church, but to so poore a Vicarage as his was, to whom the Letter was first written. Nay, to speake freely to you, I should least think it his, whom you entitle to it on uncertaine hearesayes, of all mens else: in that hee hath been generally reported to bee of extraordinary parts in poynt of learning, and of most sincere affections unto the *Orders* of the Church; no shew or footstep of the which, or either of them, is to be found in all that Letter. And I dare boldly say, that when it comes unto his knowledge, what a poore trifling piece of Worke, some men, the better to indeere the Cause by so great a name, have thus pinned upon him: hee will not rest till hee have traced this *Fame* to the first originall; and having found the Authours of it, will conne them little thanks for so great an injurie. For my part, I should rather thinke, that it was writ by Mr *Cotton* of *Boston*, who meaning, one day, to take Sanctuary in *New England*, was willing to doe some great Act before his going; that hee might be the better welcome when hee came amongst them: or by some other neighbouring *Zelote*, whose wishes to the cause were of more strength then his per-

The Introduction.

formance; and after spread abroad of purpose, the better to discountenance that Vniformity of publicke Order, to which the piety of these times is so well inclined. Further than this, I shall not satisfie you in your first desire; but hope that you will satisfie your selfe with this refusall.

For the next part of your request, that I should let you see (if at least I can) what may be said in Answer unto that Discourse, which hath so suddenly overswayed you; I shall therein endeavour your satisfaction: though my *Discretion* for so doing, may perhaps **proove** the second **Holocaust that shalbe sacrificed on those Altars**, which are there opposed. And this I shal the rather do, because you say that the Discourse or Letter is now much sought after, and applauded, and scattered up and down in severall Copies: of purpose, as it were, to distract the people, and hinder that good worke which is now in hand. In Answer to the which, I shall keep my selfe unto my pattern, and to the businesse which is chiefly there insisted on: grounding my selfe especially, on the selfe same Authors and Authorities, which are there laid downe, though not laid downe so truely, at least not so cleerely, as they ought to be. Nor had I here said any thing touching the preamble thereunto, but fallen directly on the maine: but that, me thinks, I meet with somewhat, which seemes to cast a scorne upon the *Reverence* appointed by the *Canon*, unto the blessed name of **JESVS**; which the *Epistoler*, whosoever he was, would have so per-

performed, that they which use it, doe it **Hum-** *The Intro-*
bly, and not Affectedly, to procure Devoti- *duction.*
on, not Derision of the Parishioners. That
 Herbe, according as the saying is, hath spoiled all
 the Pottage. For when the Church commands,
 that *At the name of JESVS, due and lowly reverence*
shall be done, by all Persons present, and this to testifie
(as the Canon saith) our inward humility: Why
 should we thinke of any man who obeies the Ca-
 non, that he doth rather doe it out of *Affectation,*
 than *Affection?* rather **affectedly,** than **hum-**
bly, as his own phrase is. Such Censurers of the
 hearts of other men, had need be carefull of their
 own. For the next Caution, that those which use
 it, doe it **to procure Devotion** of the people,
 and not **Derision;** it is more unreasonable: There
 being none, I thinke, who ever used it otherwise,
 than having testified their owne **Humility** and
Devotion, to procure the like **Devotion** and
Humility in other men; none, I dare boldly say,
 that did ever use it, to procure **Derision** of their
Parishioners; no more than *David* when hee
 danced before the Arke, intended to make sport
 for jeering *Michol.* And therefore the *Epistoler*
 must either meane, that doing reverence at the
 name of the Lord *JESVS,* is of it selfe so vaine a
 thing, that it must needs procure **Derision** from
 the lookers on: or else, that honest and confor-
 mable men, should rather choose to disobey the
 Church, and the Canons of it; then by obedience
 to the same, incurre the censure of some few, who

*The Intro-
duction.*

as they walke in the Counsell of the ungodly, so doe they also sit in the seat of Scorners. This laid, wee will descend to those three particulars, which are insisted on in that Epistolary Discourse. *viz.* First, The having of an *Altar* at the uper end of the Quire Secondly, The placing of the Table, *Altar-wise*. Lastly, The fixing of it in the Quire, that so it may not bee removed into the body of the Church: which things, the Vicar, as it seemes, did both approve of, and desire, and was therein crossed, and opposed by the *Epistoler*; how justly, and on what sure grounds; wee shall see in order.



SECT.



S E C T. I.



AND first of all he saith in his said Letter to the Vicar, That if he should erect any such Altar, his discretion would proove the onely Holocaust which would bee sacrificed thereon. Why so? Because he had subscribed when he came to his place, that that other oblation which the Papists were wont to offer upon their Altars, is a blasphemous figment, and pernicious Imposture, Artic. 31. And here I cannot but observe, that there is little faire dealing to be looked for from this *Epistoler*, that faulters thus in the beginning: there being no such clause in all that *Article*. The *Article* hath nothing in it, either of *Papists*, *Altars*, or that other oblation: which is here thrust into the text, onely to make poore men believe, that by the Doctrine of the Church in her publick *Articles*, *Altars* and *Papists* are meere relatives; that so whoever talks of *Altars*, or placing of the Table *Altar-wise*, may be suspected presently to be a *Papist*, or at least *Popishly* affected. As for that other oblation which the *Papists* were wont to offer upon their *Altars*, that's said to be a blasphemous figment, and

SECT. I. *pernicious imposture*; therefore the onely *Holocaust* remaining to be *sacrificed*, the *discretion* of the *Vicar*. What had he sacrificed his *discretion* only, and no more then so? The Article goes further sure, for it determineth positively, that *The sacrifices of Masses in the which it was commonly said, that the Priests did offer CHRIST for the quick and the dead, to have remission of pain or guilt, was blasphemous fables, and pernicious deceits*. And therefore had the *Vicar of Gr.* erected or intended to erect an *Altar* for such a sacrifice, he had not only sacrificed his *discretion* on it, but also his religion; and been no longer worthy to be called a *Sonne* of the *Church of England*. But then as sure it is, the *Church* admits of other *sacrifices* and *oblations*, although not of those: as viz. of the *Sacrifice of praise and thanksgiving*, Heb. 13. 15. as also of the *oblation of our whole selves, our soules and bodies, to be a reasonable, holy, and lively sacrifice to Almighty God*, Rom. 12. 1. both which, he teacheth us to offer to him, as *our bounden duty and service is*, in the holy *Sacrament*. [*Prayer after the Communion.*] And not so onely, but she alloweth of a *Commemorative* sacrifice, for a *perpetuall memory* of *Christ's precious death*, of that his *full, perfect, and sufficient sacrifice, oblation and satisfaction for the sinnes of the whole world*, to be continued till his *comming againe*: [*Prayer of the Consecration.*] When therefore it is said in the *First Doxology of the Sacrament*, alleaged by the *Epistoler*, that **wee ought, to take heed** lest the
Lords

Lords Supper (not **the Communion**, as he laies it down) **of a memoꝝ to be made a sacrifice**; it reflects not on any of the Sacrifices before allowed of. The Church is constant to her selfe, though her Doctors are not: and thus discovers and expounds her owne intentions: *We must then take heed (saith the Homily) lest of the memory, it be made a Sacrifice; lest of a Communion, it be made a private eating; lest of two parts, we have but one; lest applying it for the dead, we lose the fruit that be alive.* By which it is most manifest, that the *Sacrifice* rejected in the *Homily*, is that which is cryed downe in the *Booke of Articles*: which the *Epistoler* had no reason to suspect, was ever thought on, much lesse aimed at, by the Vicar of *Gr.* though he desired to have an *Altar* i.e. to have the *Communion Table* placed *Altar wise*, at the upper end of his *Quire*, or used the name of *Altar*, for the holy Table. For it is granted afterwards by the *Epistoler*, that the *Lords Table* anciently was called an *Altar*, because of the *Sacrifice of praise and thanksgiving*: for which he voucheth *Archbishop Cranmer, and others*; and cites the *Acts* and *Monum.* pag. 1211. which is Part. 2. pag. 700. of my Edition.

2 **A**S for the *Canons of the Convocation*, Anno 1571. out of which is alleged, that **not the Vicar, but the Church-wardens are to provide for the Communion; and that not an Altar, but a faire joyned Table; its plaine they**

SECT. I. they tell us no such matter, or not so much unto his purpose, as he would perswade us. All that those Canons say, is this, and that in plaine affirmative termes, without those Negations; *Ædificabunt mensam ex asseribus compositæ junctam, quæ administrationis sacrosanctæ Communionis inserviat; & mundum tapetem qui illam contegat*: that the
 “ Church-wardens shall provide a decent joyned Ta-
 “ ble for the Communion, and see that it be orderly
 “ covered with an handsome Carpet. And there
 was reason why this Care (for so much as concerned the providing of these things) should be imposed on the Church-wardens, rather than upon the Minister; viz. because the Table and the Carpet both, were to be fitted and provided at the Charge of the Parish. But the said Canons doe not tell us, that the Church-wardens shall provide this Table, exclusively of the Vicar, without his counsell; or that they shall appoint either of what fashion it shall be, or whether it shall stand in the body of the Church, or in the Chancell: or whether in the Chancell, it shall be placed at the upper end, like an Altar; or in the middle, like a Table. For any thing those Canons tell us, the Vicar was to have a greater hand in ordering the said Table, being so provided, then the Church-wardens were, or ought to have: as one that better understood what was convenient in, and for Gods service, than they did or could. Nor did the Vicar any thing in this case against the Canon, for hee provided not the Table, nor caused any Altar

to be built of new; but only caused the Table, which SECT. I
he found provided by the *Church-wardens*, to be disposed of to a more convenient place, than before it stood in: so that the allegation was as needless, as the reprehension without ground. Onely it pleaseth the *Epistoler*, to give some countenance to the *Vestry-docrine* of these dayes; in which the *Church-wardens*, & other *Elders* of the *Vestry*, would gladly challenge to themselves the Supreme disposing of all Ecclesiasticall matters in their severall Parishes: leaving their Minister, (in Townes Corporate especially,) to his Meditations; as if he only were intended for a looker on, a dull spectator of their active undertakings.

3. **F**OR, besides what is here ascribed to the *Church wardens*, and denyed the *Vicar*, or Incumbent; it followeth in the next place, save one, that *Vicars were neber enabled to set up Altars, but allowed once, with others* (i.e. the Churchwardens) *to pull them downe.* Injunct. 1^o Eliz. **for Tables in the Church.** Whereas indeed the *Curate*, or the Minister in that *Injunction*, is the principall man, and the *Church-wardens*, or one of them, are added for assistance only; perhaps, because they were to beare the Charges of it. For it is ordered *that no Altar be taken downe, but by the over-sight of the Curate of the Church, and the Church-wardens, or one of them at the least, wherein no riotous or disordered manner to be used.* Not pulled downe therefore, as the *Epistoler* hath it, which implies a riot or a popular fury; but taken downe in faire and orderly manner: and that

SECT. I not by the *Churchwardens*, as the principall men, but by the *Curate* chiefly, and any one of the *Churchwardens*, whom he pleased to chuse. It's true indeed, the Bishop of the *Diocese* is he to whom the ordering of these things doth of right belong; and in the Preface to the Common Prayer Book it is so appointed: For in the said Preface it is said, that *forasmuch as nothing almost can be so plainly set forth but doubts may arise in the use and practise of the same: to appease all such diversities (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, & execute the things contained in this Booke, the Parties that so doubt, shall alwaies resort unto the Bishop of the Diocese, &c.* But then, it is as true, or at least, more fit, that he should send his resolutions to the Priest, then to the Parish; the Curate having taken an oath of *Canonick obedience* to him, which the people have not. When therefore it is said in the beginning of the Letter, that **the Churchwardens were appointed** to remove the Table, **as whom it principally did concerne under the Diocesan**; that's but another smack of the said *Vestry-doctrine*: & was there placed in front to delight the people, who need, God wor, no such encouragements to contemne their *Parsons*, being too forwards in that kind of their own accord.

Parce precor stimulus — Labor est inhibere volantes.

4. **F**OR the remaining passage in this first Paragraph, where it is said, **that Altars were removed by Law, and Tables placed in their stead, in all, or the most Churches in England;** and

and for the proof therof, *the Queens Injunctions* cited, SECT. I
as if they did affirme as much : its plaine, that there is
no such thing in the said *Injunction*. The *Queens In-*
junctions, An. 1559. tell us of neither *all* nor *most*, as it
is alleged: but only say, that in *many* and *fundry* parts
of this Realme, the *Altars* in the Churches were remo-
ved, and *Tables* placed for the administration of the ho-
ly Sacrament, &c. Sundry and many is not *all* nor
most, in my poore conceit. And it is plaine by that
which followes, not only that in other places, the *Al-*
tars were not taken downe upon opinion of some further
Order to be taken in it by the *Queenes Commissioners* ;
but it is ordered, That no *Altar* shall be taken downe,
without the oversight of the *Curat*, & one of the *Church-*
wardens at the least ; and that too with great care
and caution, as before is said. Nay the *Commissioners*
were contented well enough, that the *Altars* former-
ly erected might have still continued ; declaring, as it
doth appeare by the said *Injunction*, that the remo-
ving of the *Altars*, seemed to be a matter of no great
moment : and so it is acknowledged by this *Epistoler*,
in the following *Paragraph*, where he confesseth it in
these words, **It seemes the Queenes Commis-**
sioners were content, that they (the *Altars*)
should stand, as we may guesse by the Injunc-
tions 1559. In which we have that great advan-
tage which *Tully* speaks of, *Consistentem rem*. The
Queenes Commissioners, as they had good autoritie
for what they did ; so we may warrantably thinke,
that they were men of speciall note, and able judge-
ments. And therefore if they were contented, that

SECT. I the *Altars* formerly erected should continue standing, (as the *Epistoler* confesseth;) it is a good Argument, that in the first project of the *Reformation*, neither the *Queene* nor her *Commissioners* disallowed of *Altars*, or thought them any way unserviceable in a Church Reformed. So that for ought appears unto the contrary, neither the *Article*, nor the *Homily*, nor the *Queenes Injunctions*, nor the *Canons* of 1571, have determined any thing: but that as the *Lords Supper* may be called a *Sacrifice*, so may the holy *Table* be called an *Altar*; and consequently, set up in the place where the *Altar* stood.

5 NOW as there is alleged no Canon, Ordinance, or Doctrine, which, if examined rightly, do declare against it; so there is much that may be said in defence thereof: and of that much we will use nothing, but that which will agree with the capacitie of the meanest man, and shall be proved by that authoritie which the *Epistoler* trusts to most, in all this businesse, even the *Acts and Monuments*. To which we shall adjoyn, for our more assurance, the Testimonie of two *Acts of Parliament*; one under King *Edward* the sixth, th' other under Queen *Elizabeth*. First, for the *Acts and Monuments*, we find, that not a few of those which suffered death for their opposing of the gross and carnall Doctrine of *Transubstantiation*, did not only well enough indure the name of *Altar*, but without any doubt or scruple, called the *Lords Supper*, sometimes a *Sacrifice*, and many times the *Sacrament of the Altar*. So speaks *Iohn Fryth*; Secondly, They

They examined me, touching the Sacrament of the Al. SECT. I
 tar, Whether it was the very Body of Christ or not. Acts
 and Monuments, part. 2. pag. 307. John Lambert thus,
As concerning th' other six Sacraments, I make you the
same Answer, that I have done unto the Sacrament of
the Altar, and no other, pag. 401. And in another
 place, CHRIST being offered up once for all in his
 owne proper person, is yet said to be offered up not onely
 every yeare at Easter, but also every day in the celebra-
 tion of the Sacrament; because his Oblation once for
 ever made, is thereby represented, pa. 435. Archbishop
 Cranmer also, though he opposed the Statute of the
 Six Articles, particularly that of Transubstantiation,
 which he thoroughly canvaſt: yet at the phraſe or
 terme of Sacrament of the Altar, hee tooke no of-
 fence, but uſeth it as formerly hath been accu-
 ſtomed, pag. 443.

6. **N**Or was it a new name taken up of late, but
 ſuch as ſome of them acknowledge to be de-
 rived from pure Antiquity; & thoſe too, ſuch as liv'd
 and ſuffered, after the name of Altar had bin left out
 of the Booke of Common Prayer, which was laſt e-
 ſtabliſhed. John Philpot thus, That partly be-
 cauſe it is a Sacrament of that lively Sacrifice, which CHRIST
 offered for our Sins upon the Altar of the Croſſe; and
 partly becauſe that Christs Body crucified for us, was
 that bloody Sacrifice, which the blood-ſhedding of all the
 beaſts offered upon the Altar in the old Law did reſign-
 rate, and ſignifie unto us: the old Writers do ſometimes
 call the Sacrament of the Body and Blood of CHRIST,

SECT. I *amongst other names which they ascribe thereunto, the Sacrament of the Altar, Part. 2. pag. 23. Thus Bishop Latimer plainly granteth, that the Lords Table may be called an Altar, and that the Doctors call it so in many places, though there be no propitiatory Sacrifice, but only CHRIST, pag. 85. And lastly, Bishop Ridley doth not only call it, the Sacrament of the Altar, affirming thus, that in the Sacrament of the Altar, is the naturall body and blood of CHRIST, &c. pag. 49. But in reply unto an Argument of the Bishop of Lincolnes, taken out of Cyrill, doth resolve it thus, That the Word ALTARE, in the Scripture, signifieth aswell the Altar whereupon the Jewes were wont to offer their burnt Sacrifices, as the Table of the Lords Supper: And that S. Cyrill meaneth by this word ALTARE, not the Jewish Altar, but the Table of the Lord: and by that saying, Altars are erected in Christs name, Ergo, CHRIST is come, hee meanes, that the Communion is administred in his Remembrance, Ergo, CHRIST is come, pag. 497. Which being the language of the Prelates, and other learned men then living, it is no marvell, if in the Parliament, 1^o. Edw. 6. cap. 1. the same name occurre. The Parliaments in matters which concerned Gods Service, did then use to speake, according as the Church had taught them. Now in that Parliament, however it was resolved, that the whole Communion should be restored, which in effect, was a plaine abolition of the former Masse; yet is that Act which so restores it, entituled, *An Act against such Persons as shall speake irreverently, against the Sacrament of the Body and*
*Blood**

Blood of CHRIST, commonly called, The Sacrament SECT. 2.
of the Altar; and for the receiving thereof under both
kinds. And in the body of the Act there is speciall
Order taken for a Writ, to be directed to the Bishop
of the Diocese, on such delinquencies; where it is
called expressly, *Sacro sanctum Sacramentum Altaris*,
the holy Sacrament of the Altar. Which being re-
pealed by Qu. Mary, in the first Parliament of her
reigne, because of the Communion under both
kinds, in the same allowed of; was afterwards revi-
ved by Qu. Elizabeth, both the head and body, and
every branch and member of it, 1^o. *Eliz. cap. 1.* So
that we have a *Sacrifice*, and an *Altar*, and a *Sacra-*
ment of the *Altar*, on all sides acknowledged; neither
the Prince or Prelates, the Priest or people, dissen-
ting from it: some of those termes, being further
justified by the Statute Lawes.



S E C T. II.

NExt, for the second point, the standing
of the Communion Table, *Altar-wise*;
the said *Epistoler* thus declares himselfe
to the Vicar of *Gr.* *If you mean* (saith
he) *by Altarwise, that it should stand*
in that place of the Chancell where the Altar
stood, I think somewhat may be said for that
be?

SECT. 2 because the Injunctions 1559 did so place it. And I conceive it to be the most decent scituation when it is not used, and for use too, where the Quire is mounted up by steps, and open, so that he that officiates may be seen and heard of all the Congregation. Such an one I heare your Chancell is not. But if you meane by Altarwise, that it should stand along close by the wall, so as you be forced to officiate at one end thereof (as you may have obserbed in great mens Chappels) I doe not believe that euer the Communion Tables were (otherwise than by casualtie) so placed in Countrey Churches. This I have laid together, as being but a Preamble to the next Discourse; and rather matter of opinion and heare say, than of prooffe, reason, or authoritie: For it stands onely on *I thinke*, and *I conceive*, and *I have heard*, and *I believe not*; which no man can interpret to be *Demonstrations*. Therefore to looke upon the passage, as it lyeth together, we have a plaine confession, that if by placing of the Table *Altarwise*, is meant the setting of it in that place where the Altar stood; there is then *somewhat*, *at the least*, to be said for that, because the *Injunctions* did so place it: and next an absolute *revocation* of the said confession; where it is said, that if by *Altarwise* is meant, that it should stand along close by the wall, then hee believeth not that euer the Communion Table was so placed (unlesse by casualty) in Countrey Churches. *Quo tenam nodo?* This is just fast and loose, and I know not what; the reconciliation of two Contradictions.

ctions. The *Queenes Injunctions* were set out for the SECT. 2
 reiglement and direction of all the Churches in this
 kingdome, and it is said in them, that *the holy Table*
in every Church shall be decently made, (in case the *Al-*
tars were removed, which they left at liberty) *and*
set in the place where the Altar stood, and there com-
monly covered, as thereto belongeth. If in the place
 where the *Altar* stood, then certainly it must stand
 along close by the wall, because the *Altars* alwaies
 stood so: and that as well in Countrey Churches, as
 in great mens Chappells, all being equally regarded
 in the said *Injunctions*, as in the Preface to the same
 doth at full appeare. Whereas in case the Table were
 to stand **with one end toward the East great**
window, as is after said; it could not possibly stand
 in the place where the *Altar* did, as the *Injunctions*
 have appointed: the *Altar* taking up much roome to
 the North and South, which the *Table* placed end-
 long doth not take up; and contrary, the *Table* taking
 up much roome to the East and West, which the *Al-*
tar did not. However wee may take what is given
 us here by the *Epistoler*, where hee affirms, that
placing of the Table where the Altar stood, is
the most decent scituation when it is not used,
and soz use too, where the Quire is mounted
up by steps and open, so that he that officiates
may be seene and heard of all the Congrega-
tion; and such an one, as he had heard, the Vicars
Chancell was not. Whether the *Chancell* at *Gra-*
 was mounted up by steps, or not, is no great matter.
 In case it were not so, it might have easily been done,

D

without

SECT. 2 without much charge: and those of *Gra:* were the more beholding to this *Epistoler*, for taking so much paines to save their purses. If it were mounted up by steps, and that it were most decent for the Tables to be placed thereon: Why not aswell along the Wall, as with one end thereof to the *East great Window*?

2. **F**Or this, there are three Reasons given us, First, because then the Countrey people would suppose them, Dressers, rather than Tables. Secondly, because the Queenes Commissioners for Ecclesiasticall matters, directed that the Table should stand, not where the Altar, but where the steps of the Altar formerly stood. Orders 1561. And thirdly, because the Minister appointed to reade the Communion, (which hee, the Vicar, out of the Booke of Fast 1^o. of the King, was pleased, as the *Epistoler* phraseth it, to call Second Service) is directed to reade the Commandements, not at the end, but at the Northside of the Table, which implies the End to be placed towards the East great Window. Rubrick before the Communion. And would the people take the Table, if placed *Altarwise*, to be a *Dresser*, not a Table? I now perceive from whom it was that Mr. *Prynne* borrowed so unmannerly and prophane a phrase, whereof I thought him formerly to have bene the Author [*Lame Giles his haltings*]: And from whom also he did borrow the Quotations in his *Appendix*, against Bowing at the name of *JESVS*, the mistakes and all.

P. qq. * 4. Viz. *Rubrick for the Communion*. QUEENE SECT. 2
Elizab. Injunctions, [*Injunc. for Tables in the Church*]
The Booke of Canons, An. 1471. p. 18. I say, and the
mistakes and all: for both with him, and this *Episto-*
ler, it is p. 18. whereas indeed in the old Book, which
was that meant by the *Epistoler*, it is p. 15. which
plainly shewes, out of whose quiver Mr. *Prynne* did
steale those arrowes. Just in that scornfull sort Do-
ctor *Weston*, the then Deane of *Westminster*, did in a
Conference at *Oxford* with Bishop *Latimer*, call the
Communion Tables, as in King *Edwards* reigne they
had beene placed in some Churches, by the name of
Oyster-boards, *Acts & Mon. Part. 3. p. 85.* and so hee
called in a Sermon at *S^t. Pauls Crosse* also, p. 95. The
like did Doctor *White*, the then Bishop of *Lincolne*,
in a Conference with Bishop *Ridley*, where he doth
charge the Protestants in King *Edwards* dayes, for
setting up an *Oyster-table* instead of an *Altar*, p. 497.
The Church of *England*, is in the meane time, but
in sorry case. If shee appoint the Lords Board to be
placed like a common Table, the *Papists* they will
call it an *Oyster-table*: If like an *Altar*, the *Puritans*,
and Mr. *Prynne*, will call it a *Dresser-board*. A sloven-
lic and scornfull terme, as before was said, and such
as doth deserve no other Answer, than what the
Marginall notes in the *Acts* and *Monuments*, give in
the one place to the Deane of *Westminster*. viz. *The*
blasphemous mouth of Doctor Weston, calling the Lords
Table an Oyster-board, pag. 85. or what they give in
th' other place to the Bishop of *Lincolne*; viz. *Bishop*
White blasphemously called the Boord of the Lords Sup-

SECT. 2 *per*, an Oyster table, pag. 497. I would there were no worse notes in the *Acts* and *Monuments*.

3. **A**S for the *Orders* published by the *Queenes Commissioners*, An^o. 1561. they say indeed as is alleaged, that **in the place where the steps were, the Communion Table shall stand**: but then they say withall, which is not alleaged, that *there be fixed on the wall over the Communion board, the tables of Gods Precepts imprinted for the said purpose.* And in the Booke of *Advertisements*, entituled, *Articles of Advertisement for due order in the publick Administration of Common-praier, and the holy Sacraments*; and published in An^o. 1565. it is ordered thus: *The Parish shall provide a decent Table, standing on a frame, for the Communion Table, which they shall decently cover with a Carpet of silke, or other decent covering, and with a white linnen cloath in the time of the Administration: And shal set the ten Commandements upon the East-wall, over the said Table.* Which put together make up this construction, that the *Communion Table* was to stand above the steps, and under the *Commandements*: and therefore all along the wall, on which the ten *Commandements* were appointed to be placed; which was directly where the *Altar* had stood before. And in this wise wee must interpret the said *Orders* and *Advertisements*; or else the *Orders* published 1561, must run quite crosse to the *Injunctions* published 1559, but two yeares before: which were ridiculous to imagine in so grave a State.

4. **N**Or doth it helpe the cause undertaken by the *Epistoler*, that **The Minister** appoynted to reade the **Communion**, is directed to reade the **Commandements**, not at the ende, but at the **Northside** of the **Table**: there being no difference in this case betweene the *North-end*, and the *North-side*, which come both to one. For in all quadrilaterall, and quadrangular figures, whether they bee a perfect Square, which *Geometricians* call *Quadratum*, or a long Square (as commonly our **Communion Tables** are) which they call *Oblongum*: it's plaine that if wee speake according to the rules of *Art*, (as certainly they did which composed that *Rubricke*) every part of it is a side; how ever *Custom* hath prevailed to call the narrower sides by the name of ends. When therefore hee that ministreth at the *Altar*, stands at the *North-end* of the same, as wee use to call it; hee stands no question at the *North-side* thereof, as in proprietic of speech wee ought to call it; and so implies not, as it is supposed by the *Epistoler*, that the end, or narrower part thereof, is to bee placed towards the *East great Window*. And this Interpretation of the *Rubricke*, I the rather stand to, because that in the *Common Prayer* book done into *Latine* by command, and authorized by the great Seale of *Queene Elizabeth*, *Ann.* 2^{do}. of her reigne, it is thus translated: *Ad cuius mensa septentrionalem partem, Minister stans, orabit orationem Dominicam.* viz. That the Minister standing at the *North part* of the *Table*, shall say the

SECT. 2 Lords prayer. And I presume no man of reason can deny, but that the Northern end or side, call it which you will, is *pars septentrionalis*, the Northern part; though I expect e're long, in spight of Dictionaries and the Grammar, to heare the contrary from this trim *Epistolar*. So that the *Rubrick* is fulfilled, as well by standing at the *Northerne end*, the *Table* being placed where the *Altar* stood; as standing at the *Northerne side*, in case it stood with **one end towards the East great window**, as the *Epistolar* would faine have it.

5. **F**Or the *Parenthesis*, I might very well have passed it over; as not conducing to this purpose; but that it seemes to cast a scorne on them, by whose direction the *Booke of the Fast*, in 1^o. of the King was drawne up and published, as if it were a Noveltie or singular device of theirs, to call the latter part of Divine Service, by the name of *Second Service*: whereas indeed the name is very proper for it, and every way agreeable both to the practise of antiquitie, and the intentions of this Church at that very time, when the *Booke of Common Prayer* was first established. For if we looke into the *Liturgie* of our Church, immediately after *Athanasius Creed*, wee shall find it thus: *Thus endeth the Order of Morning and Evening Prayer throughout the whole year*: i. e. the forme of Morning and Evening Prayer for all daies, equally, as well the working dayes, as the holy daies, without any difference. Then looke into the first *Rubricke* before the *Communion*, and we find it thus:

So many as intend to be partakers of the holy Communion, shall signifie their names unto the Curates over night, or else in the morning before the beginning of Morning Praier, or immediately after. Where cleerly it is meant, that there should be some reasonable time betweene Morning Praier and the Communion. For otherwise, what leisure could the Curate have, to call before him, open, and notorious evill Livers, or such as have done any wrong unto their neighbours by word or deed, and to advertise them, in any wise, not to presume to come unto the Lords Table, till they have manifested their repentance, and amended their former naughtie lives, and recompensed the parties whom they have done wrong unto? Or what spare time can wee afford him, betweene the Reading Pew, and the Holy Table, to reconcile those men, betwixt whom hee perceiveth malice and hatred to raigne; and on examination of their dispositions, to admit that partie, who is contented to forgive, and repell the obstinate; according as by the Rubrick hee is bound to doe. Which, being compared with the first Rubrick, after the Communion, where it is said, that upon the Holy daies, if there be no Communion, shall be said all that is appointed at the Communion, untill the end of the Homilie, concluding with the Praier for the whole state of Christs Church Militant here on earth, &c. makes it both manifest and undeniable, that the distinction of the First and Second Service, is grounded on the very meaning of holy Church; however the Epistoler doth please to slight it.

6. That

SECT. 2

6. **T**Hat which next followes, is a Confirmation onely of what went before: Viz. That **The Ministers standing at the North side of the Table,** was no new direction in the Queenes time onely, but practised in King Edwards reigne; that in the plot of our Liturgie sent by Knox, and Whittingham to Master Calvin, in the latter end of Queene Mary, it is said, that the Minister must stand at the North side of the Table; (that onely was put in to shew, that hee had the Booke intituled, *The Troubles of Francofurt*;) that in King Edwards Liturgies, the Minister standing in the midst of the Altar, (i. e. with his back turned towards the people) 1549, is turned into his standing at the North side of the Table, 1552. And finally, that this last Liturgie was revived by Parliament, 1^o. Eliz. This wee acknowledge to be true, but it addes nothing to the reasons produced before: and so perhaps it is as true, that it was used so, when this Letter was written, in most places of England; which in this kind hath too much deviated from the ancient practise. But where it followeth in the next place, that **what is done in Chapels, or Cathedral Churches,** is not the point in question, but how the Tables are appointed to be placed in Parish Churches: I thinke that therein the *Epistoler* hath been much mistaken. For certainly the ancient Orders of the Church

Church of *England*, have beene best preserved in SECT. 2
the *Chappells* of the Kings Majestie, and the *Cathedralls* of this Kingdome; without the which perhaps, wee had before this, beene at a losse amongst our selves, for the whole forme and fashon of Divine Service. And therefore if it be so in the *Chappells* and *Cathedrall* Churches, as the *Epistoler* doth acknowledge; it is a pregnant Argument, that so it ought to be in the *Parochiall*; which herein ought to president and conforme themselves, according to the Patterne of the *Mother* Churches. And I would faine learne of this doughtie Disputant, why hee should make such difference betweene the *Chappells*, and *Cathedrall* Churches on the one side, and the *Parochialls* on the other: as if some things which were not warranted by Law, were used in the one; and such as are allowed by Law, were not permitted to the other. The *Lawes* and *Canons* now in force, looke alike on all. And therefore here must be some cunning, to make the *Chappells* and *Cathedralls* guilty of some foule transgression, some breach of Law and publicke Order; the better to expose them to the censure of a race of men, who like them ill enough already.

7. **A**S for that fancie which comes next,
That **In some Chappells and Cathedralls, the Altars may be still standing or to make use of their Cobers and Ornaments, Tables may be placed in their roome, of the same length and fashon the Altars were of;**

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SECT. 2 It's but a thrifte dreame, and a poore conjecture. Questionlesse, neither the *Chappells Royall*, nor any of the *Cathedrall Churches*, have hitherto been so low brought, (Gods Name bee prayesd) but that they have been able to provide themselves of convenient Ornaments, without being any way beholding to their former *Altars*. However, if it were lawfull in *Cathedrall Churches*, either to suffer the old *Altars* to continue standing, or to set up Tables in their places, of the same length and fashion that the *Altars* were of, onely in poynt of chriſt, to ſave greater charges: I hope it will bee thought more lawfull, by indifferent men, to place the Table *Altar-wise*, in *Parochiall Churches*, in poynt of decencie, and due obedience unto publike Order. That *Altars* doe ſtand ſtill in the *Lutheran Churches*, (the Doctours and Divines whereof hee doth acknowledge afterwards to bee ſound *Proteſtants*) by the *Epistolet* is confeſſed, though it makes againſt him: as alſo that the *Apology for the Auguſtan Confeſſion* doth allow it. And he confeſſeth too, not only that they ſtood a yeare or two in *King Edwards time*, as may appeare by the *Liturgy printed 1549*, but that the *Queenes Commiſſioners* were content they ſhould ſtand, as before we noted. What, ſtood they but a yeare or two in *King Edwards time*? Yes certainly they ſtood ſoure yeares at the leaſt, in that Princes reigne. For in the firſt yeare of *King Edward*, being 1547, was paſſed, that Statute, entituled, *An Act againſt ſuch perſons as ſhall ſpeake irreverently of the Sacrament of*
the

the Altar. Anno 1548, The Common prayer Book SECT. 2
 was confirmed by Parliament, although not published till the next yeare; wherein the word *Altar* is oft used, and by the which it seemes the *Altars* did continue as before they were. Anno 1549, A Letter in the Kings name from the Lords of the Councell, came to Bishop *Bonner*, for abrogating Private Masses; wherein it is appointed, that the *Holy blessed Communion be ministred at the High Altar of the Church, and in no other places of the same.* Act. and Monum. Part. 2. pa. 662. And in the yeare 1550. which was the fourth yeare of his reigne, came out an Order from the Councell, unto Bishop *Ridley*, for taking downe the *Altars* in his Diocese, *pag. 699.* So long it seemes they stood without contradiction; and longer might have stood perhaps, if *Calvin* had given way unto it; of which more hereafter.

8. **I**N the meane time; from matter of Evidence and Authoritie, wee must proceed next unto point of Reason, and then goe on againe unto matter of Fact; as the way is lead by the *Epistoler*, whom we must follow step by step in all his wandrings. And in this way hee tells us, That **the Sacrifice of the Altar being abolished, these (call them what you will) are no more Altars, but Tables of Stone or Timber, and that it was alleaged so 24 Novemb. 4^o. Edw. 6.** And was it so alleaged, that the **Sacrifice of the Altar** was abolished? I believe it not. It was allea-

SECT. 2 ged indeed, *That the forme of an Altar was ordained for the Sacrifices of the Law; that both the Law, and the Sacrifices thereof doe cease, and therefore that the forme of the Altar ought to cease also.* Aet. and Monuments part. 2. pag. 700. The Sacrifice of the Altar, and the Sacrifices of the Law, are two different things: it being told us by Saint Paul, that wee (the Christians) have an Altar, whereof they have no right to eate, which served the Tabernacle, Hebr. 13. 10. That Altar, and that Sacrifice, must continue alwaies. And were it granted, as it need not, that since the Law, and Sacrifices thereof be both abolished, therefore the forme of the Altar is to be abolished: yet would this rather helpe, than hurt us. For the Communion Table standing in the Body of the Church or Chancell, hath indeed more resemblance to Altars, on which the Priests did offer either Sacrifice, or Incense, under the Law; then if it did stand Altarwise, close along the wall, as did the Altars, after in the Christian Church: the one of them, which was that for Sacrifice, standing in *atrio Sacerdotum*, in the middle of the Priests Court, without the Temple; the other being that of Incense, in *Templo exteriori*, even in the outward part of the Temple, and not within the *Sanctum Sanctorum*, as our Altars doe.

9. **T**Hat the said Tables of stone, or timber (though placed Altarwise, for so I take it is his meaning) may be well used at Kings and Bishops Houses, where there are no people so void of understanding, as to be scandalized; wee are glad.

glad to heare of: and if it be not true, would to God SECT. 2
it were. However we may safely say, that a small
measure of *understanding*, is in this kind sufficient to
avoid offence: there being none so weak of wit, who
may not easily bee perswaded (if at least they will,
or that their Leaders will permit them) that the dis-
posing of Gods *Table*, rather to one place than ano-
ther, it is not considerable in it selfe, or otherwise
materiall in his publick worship, further than it con-
duceth unto *Order* and *Vniformitie*. If any bee so
void of understanding, which we hardly thinke, and
plead their weaknesse in this point, as did the *Brethre*
in the *Conference at Hampton Court*; wee aske them
with his Majestie of happy memory, not *whether 45*
yeares, but whether *80 yeares* bee not sufficient for
them to gather strength, and get understanding; whe-
ther they be not rather *head-strong*, than not strong e-
nough. Confer. at Hampt. Court. pag. 66. For it may
very wel be thought that it is not any want of *under-*
standing, but an opinion rather that they haue of their
understandings, which makes some men run crosse to
all publick *Order*, and take offence at any thing,
whereof themselves are not the Authors.

10. **T**HAT which next followeth, viz. that on
the orders for breaking downe of Al-
tars, all *Dioceses* did agree upon receiuing *Ca-*
bles, but not upon the fashion or form of *Ca-*
bles, is faire in the flourish, than in the fact. For in
the *At. & Mon. p. 1112.* which there is cited, being
of my *Edit. part 2. pag. 700.* there is no such matter.

SECT. 2. It is there said indeed, that on receipt of his Majesties Letter sent to Bishop *Ridley*, the Bishop did appoint the right forme of a Table to be used in all his Diocesse: but that it was appointed so in all other Diocesses, as the *Epistoler* hath affirmed, doth not appeare by any thing in that place remembered. And though he did appoint it so, yet possibly it may be doubted, whether the people, fully understood his meaning: it being there said, that after the exhortation of the said Bishop *Ridley*; there grew a great diversitie about the forme of the Lords boord, some using it after the forme of a Table, and some of an Altar. So that the difference was not about the having of a Table, wherein it seemes, most men were ready to obey the Kings Command, and the Bishops Order; but in the placing of the same: some men desiring, that it should be placed after the fashion of an Altar, others more willing that it should be used like a Common Table; in which both parties followed their owne affections, as in a thing which had not been determined of, but left at large.

II. **T**Hat which comes after is well said, but not well applyed. It is well said, that In the old Testament one and the same thing is termed an Altar and a Table: an Altar in respect of what is there offered unto God, & a Table, in regard of what is there participated by men, as for Example by the Priests. By this might better have been applied, and used to justify the calling of the Communion Table by the name of Altar,

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in respect of those Oblations made to God: as the SECT. 2
Epistoler doth acknowledge afterwards. That of the
Prophet Malachy, 1. vers. 7. is indeed **worth the**
marking, and doth demonstrate very well that in
the old Testament, **Gods Altar is the very same**
with Gods Table, but how it answereth to that
place of the *Hebrewes*, 13. 10. is beyond my
reach, the *Prophet* speaking of that *Altar*, and those
Sacrifices, whereof we haue no right to eate which
liue under the *Gospell*; and the *Apostle* of that *Altar*,
and that *Sacrifice*, whereof they haue no right to eat,
which liue under the *Law*. In case that passage had
beene urged by the Vicar of *Gr.* as the *Epistoler* hath
informed us, for we take his word; against some of
his fellow *Ministers*, as befoze him it was by
Master Morgan against *Peter Martyr*, in mainte-
nance of an *Altar* in the Christian Church: howe-
ver it might possibly haue been answered otherwise
by the *Respondent*, sure it had never beene well an-
swered by that Text of *Malachie*.

12. **W**Here it is next said, that **wee haue no**
Altar in regard of Oblation, but
wee haue an Altar in regard of Participation
& Communion granted to us: Were it no other-
wise then it is here said, yet here we are all allowed
an *Altar*, in regard of *Participation* and *Communion*;
which is enough to iustifie both the scituation of the
Table Altar-wise, and the name of *Altar*, and that too
in the very instant of receiving the *Communion*.
Now for the prooffe that we haue an *Altar* also in
regard

SECT. 2 regard of *Oblation*, we need looke no further than into the latter end of this second Paragraph; where howsoever the *Epistoler* doth suppose, that the name of *Altar* crept (hee might aswell have said, it came) into the Church, in a kind of complying in Phrase with the people of the *Jewes*, as *Chemnitius*, *Gerardus*, and other sound Protestants were of opinion; where by the way, we may perceive that some may be sound Protestants, though they like of *Altars*;) Yet he acknowledgeth withall, that it was so called, partly, in regard of those *Oblations* made upon the Communion Table, for the use of the Priest and the Poore, whereof we read in *Justine Martyr*, *Irenæus*, *Tertullian*, and other ancient writers; and partly, because of the Sacrifice of Praise and Thanksgiving, as *Archbishop Cranmer*, and others thought, *Acts & Monum. pag. 1211.* which is *Part 2. pag. 700.* of my Edition. Whereby it seemes, that besides the complying in Phrase with the *Jews* (which the *Christians* of the Primitive times had little care of, when there was not greater reason to perswade them to it :) the Communion Table, was called an *Altar*, both in regard of the *Oblations* there made to God, for the use of his Priests, and of his Poore; as also, of the Sacrifice of Praise and Thanksgiving, which was there offered to him by the Congregation. And therefore, as before wee found an *Altar*, in regard of *Participation*, and *Communion*; so here wee have an *Altar* in respect of *Oblation* also.

13. **T**HIS, though it be so cleere a Truth, that the *Epistoler* could not deny it; yet pulls hee downe with one hand, what he was after forced to set up with the other. For so it followeth in the Letter: **The use of an Altar is to Sacrifice upon, and the use of a Table is to eate upon: And because Communion is an action most proper for a Table, as an Oblation is for an Altar; what then? therefore the Church in her Liturgie and Canons calling the same a Table onely, doe not you call it an Altar?** This is indeed the inference which is made from the former Principles. But if the Principles be true, as indeed they are not, there being an *Altar* in the *Temple*, which was not made to *Sacrifice* upon, as the *Altar of Incense*; and a *Table* also in the *Temple*, which was not made to *Eate* upon, as the *Table* for the *Shew-bread*: another, and a worse conclusion would soone follow on it; which is, that men would think it necessary to *sit* at the *Communion*. For if *Communion* be an action most proper for a *Table*, as it is affirmed, and that the use of a *Table* to be *Eate* upon, as is also said: the inference will be very strong, that therefore wee are bound to *sit* at the *Communion*, even as wee doe at *Common Tables*, which wee eate upon. A thing much sought for by some men, as if not onely a great part of their Christian liberty, but that their whole Religion did consist therein; but brought into the Churches first, by the moderne *Arians* (who stubbornly gain-saying the

SECT. 2 Divinity of our Lord and Saviour, thought it no robbery to be equall with him, and sit down with him at his Table:) & for that cause most justly banished the reformed Church in *Polād*. For so it was determined there, in a generall Synod, An. 1583. *Ne sessio sit in usu ad mensam Domini*. The reason was, *Nam hac ceremonia, Ecclesiis christianis & coetibus Evangelicis non est usitata; tantumq; propria infidelibus Arianis, domino pari solio sese collocantibus*: Because it was a thing not used in the *Christian Church*, but proper to the *Arians* onely, who thought themselves haile-fellowes with their Lord and Saviour; and to them we leaue it.

14. **V**Ve are now come unto the Story of the Change, the change of *Altars* into *Tables*, and the reasons of it, which is thus delivered: In King Edwards Liturgy of 1549, it is every where; but in that of 1552, it is no where called an Altar, but the Lords Boord. why? Because the people being scandalized heere with in Countrey Churches, first beats them downe *de facto*, then the supream Magistrate by a kind of Law, puts them downe *de jure*; and setting *Tables* in their roomes, tooke from vs the Children of the Church and Common-wealth, both the name and nature of former Altars. What ever may be said of the change in the *Publicke Liturgie*, the reason here assigned for taking downe of *Altars*, is both false and dangerous. Nor is it altogether true, that in the *Liturgies* here remembred, the name of *Altar* is used onely in the one; though true it be, that that
of

of the *Lords Boord*, or *Table*, is used onely in the o-SECT. 2
 ther. Though the *Epistoler* had not, perhaps, the lei-
 sure, to search the *Liturgie* of 1549, where it is once
 called *Gods boord*, and once his *Table*, as *viz.* in the
 Praier: *We doe not presume, &c.* and in the *Rubricke*
 of the same: yet he could not be ignorant that it was
 so observed in his own Author, the *Acts* and *Monu-*
ments; and in the Page by him often quoted. Where
 it is said, that “ The Booke of Common Praier cal-
 “ leth the thing whereupon the *Lord's Supper* is mi-
 “ nistred, indifferently, a *Table*, an *Altar*, or the
 “ *Lord's Boord*, without prescription of any forme
 “ thereof, either of a *Table*, or of an *Altar*; so that
 “ whether the *Lord's Boord* have the forme of an *Al-*
 “ *tar*, or of a *Table*, the Booke of Common Praier
 “ calleth it both an *Altar* and a *Table*. For as it calleth
 “ it an *Altar*, whereupon the *Lord's Supper* is mini-
 “ stred, a *Table*, and the *Lord's Boord*: so it calleth the
 “ *Table*, wheron the holy Communion is distributed
 “ with Lauds and Thanksgivings unto the Lord, an
 “ *Altar*: For that there is offered the same Sacrifice
 “ of Praise and Thanksgiving. *Part. 2. pag. 700.* And
 this I have the rather laid down at large; to shew with
 what indifferencie these names of *Table*, *Boord*, and
Altar, have beene used before; and may be used for
 the present: as also in what regard the *Lord's Table*
 may be called an *Altar*. And this according to Ma-
 ster *Foxes* Marginall note, in the selfe same Page;
viz. The Table how it may be called an Altar, and in
what respect: which shewes that hee allowed it to be
 called an *Altar*, though this *Epistoler* doth not like it.

SACT. 2

15. **N**OW as the Story of the change is not altogether true, so the reason there assigned, is both false and dangerous. First, it is false, the Alteration not being made, because the people were **scandalized with Altars in Countrey Churches**. The people were so farre from being scandalized with having *Altars*; that in the Countries of *Devon* and *Cornwall*, they rose up in Armes, because the *Mass* was taken from them, *Aff. and Monum. Part. 2. pag. 666*. And if we looke into the Story of those times, we shall quickly find, that it was no scandall taken by the people, which did occasion that or any other change in the Common prayer Book; but an offence conceived by *Calvin*. It seemes that *Bucer* had informed him of the condition of this Church, and the publike Liturgie thereof; and thereupon he wrote to the Duke of *Somerset*, who was then Protector. *Epistola ad Bucerum*. In which his Letter to the Duke, hee finds great fault with the *Commemo- ration of the Dead*, which was then used in the Celebration of the Lords Supper, though he acknowledgeth the same to be very ancient; calling it by the name of a piece of Leaven, *Quo massa integra sancta cana quodammodo acefieret*, wherewith the whole Communion was made sower. Other things in the Liturgie he found fault withall, and then adviseth, *Illa omnia abscindi semel*, that they should all at once be cut off for ever. *Epist. ad Protectorem Angliae*. Nor stayed hee here, but hee sollicitated Archbishop *Cranmer* to the same effect, *an. 1551*, being the yeare before

before the Alteration made, (as by the placing of that SECT. 2.
Letter doth appeare) complaining in the same unto
him, *Ex corruptelis papatus relictā esse congeriem, qua
non obscuris modo, sed quodammodo obruat, purum et ge-
nuinū Dei cultum*; "That in the Church of England,
"there was yet remaining a whole masse of Popery,
"which did not onely blemish and obscure, but in a
"manner overthrow Gods holy worship. So that
however in his Answer to the *Devonshire* men, the
King had formerly affirmed, that the *Lords Supper*, as
it was then administred, was brought even to the very
use, as CHRIST left it, as the Apostles used it, and as
the holy Fathers delivered it, *Act. and Monum. Part.*
2. ps. 667: Yet to please Calvin, who was all in all
with my Lord Protector, and as it seemes had tooke
upon him to write unto the King about it, *Epistol. ad
Farellum, 1551*, the *Liturgy* then established was cal-
led in by Parliament; though in the very act it selfe
they could not but acknowledge, that *the sayd Booke
of Common praier was both agreeable to Gods Word, and
the Primitive Church, 5. & 6. of Edw. 6. cap. 1.* So
that the leaving of the word, *Altar*, out of the Com-
mon Prayer booke last established, and other altera-
tions which were therein made, grew not from any
scandal which was taken at the name of *Altar*, by the
Country people; but from the dislike taken against
the whole *Liturgy*, by Calvin, as before I said.

16. **A**S false it is, but far more dangerous, which
is next alleaged; viz. that **The people be-
ing scandalized in countrey Churches, did first**

SECT. 2 *de facto*, beat down Altars, and then the Prince, to countenance, no doubt, and confirme their unruly actions, *did by a kinde of Law put them downe de jure*. Where is it said in all the Monuments of our Church, or State, that ever in the former times, the Countrey people tooke upon them to be Reformers of the Church; or that in this particular, they did *de facto*, beat downe Altars? This is fine Doctrine, were it true, for the common people, who questionlesse will hearken to it with a greedy care; as loving nothing more than to have the soveraignty in sacred matters: and who being led by a *Precedent*, more than they are by the Law or *Precept*, thinke all things lawfull to be done, which were done before them. But sure the people never did it. For in the Letters sent in the Kings name to Bishop Ridley, it is said, that *it was come to the Kings knowledge, how the Altars within the most part of the Churches of this Realme, being already upon good and godly consideration taken downe, there did remaine Altars in divers other Churches, Altars and Monument.* *part. 2. pag. 699.* So that the Altars were not generally taken downe throughout the Kingdome: and those which were tooke downe, were taken downe on *good and godly consideration*; which certainly implies some Order and Authoritie from those who had a power to doe it: Not beaten downe, *de facto*, by the common people, in a popular humour, without Authoritie or Warrant. And ad they all beene beaten downe *de facto*, by the common people, that kind of Law which af-

ter put them downe *de jure*, had come too late to SECT. 2
 carry any stroake in so great a businesse: Vnlesse
 perhaps the King was willing on the post-fact to
 partake somewhat of the honour; or durst not
 but confirme the doings of disordered people, by
 a *kind of Law*. A *kind of Law*? And is the Edict and
 Direction of the King in sacred matters, but a kind
 of Law? The peoples beating downe the *Altars*,
 was, as it seemes, a powerfull Law, a very Club-Law
 at the least, against the which was no resistance to be
 made; the Princes Edict to remove them, but a *kind*
of Law, which no man was obliged unto, nor had re-
 garded, but that they found it sorted with the peo-
 ples humour. Just so he dealt before with the *Queens*
Injunctions. The *Queenes Injunctions* had appointed
 that the *Holy Table in every Church should be decently*
made, and set up in the place where the Altar stood:
 and thereupon it is resolved by the *Epistoler*, that if
 by placing of the Table *Altar-wise*, is meant the
 setting of it in that **place of the Chancell where**
the Altar stood, there **may be somewhat said for**
that, because the Injunctions did so place it. The
 Edict of King *Edward*, but a *kind of Law*? the Or-
 der of *Qu. Elizabeth* but a kind of *somewhat*? This
 is no mannerly dealing with Kings and Queenes, my
 good Brother of BOSTON.

17. **Y**Et such a **kind of Law** it was, that be-
 ing seconded by a kind of *somewhat*, in
 the *Queenes Injunctions 1559*, referring to that
 order of King *Edward*, **it hath taken from us**
 the

SECT. 2 **the Childzen of the Church, and Common-wealth, the name and nature of former Altars.** The **Childzen of the Church?** And who are they? Those onely which are bounded *Intra par-tem Donati*, the lot and portion of the Brethren of the Dispersion; those who have kept their Childrens Fore-heads from the signe of the *Crosse*, their Knees from bowing at the blessed name of *JESVS*, or doing honour to him in his holy Sacrament; those who have kept their Hands from paying their Duties to the Priest; their Eies from being defiled with looking on prohibited Vestments, such as have formerly beene abused to Idolatrous services. Those doubtlesse are the *Childzen of the Church* here meant, which must not use the name of *Altars*; as if it were the *Shibboleth* of their profession. **From us the Childzen of the Church?** Yes marry Sir. Now judge, if at the least you know a Cat by her claw, if that which I at first suspected, be not come about; For but with halfe an eie one may see by this, of what straine the *Epistoler* is, or else unto what partie hee applies himselfe in all this businesse. As for **the Childzen of the Common-wealth**, it's time that *Criticisme* were forgotten, and that they were the Children of the *Kingdome* too. Wee live, Wee praise God for it, in a *Monarchie*, not in a *Democracie*. And therefore they that goe about to coine distinctions, betweene the *well-fare* of the *King*, and the *Common-weale*; may perhaps passe for *subtill Sophisters*, but never shall attaine the honour to be thought *sound Subjects*.

18. **B**Vt it is time we should proceed, and leave these *Children of the Church and the Commonwealth* to their grand Directors; who, though in other things, they are all for *Novelties, new formes of Praier, new Rites and Ceremonies of Religion*, if they brook of any; *new officès*, in the dispensation of Gods Word and Sacrament; must yet affect the name of *Table*, even for pure antiquitie: the name of **the Lord's Table**, being told them to be no *new name*, and therefore none to be ashamed of it. A thing that might have well been spared, there being none so void of Pietie and understanding, as to be scandalized at the name of the **Lord's Table**; as are some men, it seemes, at the name of *Altar*: saving that somewhat must be said to perswade the people, that questionlesse such men there are, the better to indeere the matter. Nor is the name of **Altar** so new a name, that any man should be ashamed therof, as if it were a terme taken up of late, in time of Poperie. For whereas the *Epistoler* pleadeth, **That Christ himselfe did institute the Sacrament upon a Table, and not upon an Altar, and that the name of Table is in the Christian Church, 200. years more ancient than the name of Altar, as is most learnedly proued out of S. Paul, Origen, and Arnobius, by Bishop Jewell, against Harding of private Masse. p. 143:** It may be possible that neither **CHRIST** our Saviours institution will of necessitie in'er the use of Tables, (*Tables*, I mean, placed *Table-wise*, towards the East great

SECT. 2. **Window**, as before was said;) nor Bishop *Jewel's* proofes come home to the point in hand. For howsoever our Saviour instituted this holy Sacrament at a Table, not at an *Altar*: yet is the Table, in regard of that institution, but an *accessorie*, and a point of *Circumstance*; nothing therein of *Substance*, nothing which is to be considered as a *Principall*. For if it were a matter of *Substance*, that it was instituted at a Table, then must the *fashion* of that Table, being, as it is conceived, of an ovall forme, be a matter of *Substance* also; and compassed round about with beds, as then the custome was, for the Communicants to rest upon whilst they doe receive. But herein is the Table no more considerable, than that it was first instituted after Supper, in an upper chamber, distributed amongst twelve only; and those twelve, all men; and those men, all Priests: which, no man is so void of sense, as to imagine to be things considerable in the administration of this holy Sacrament. And yet should this be granted too, that in the having of a Table we must conforme our selves to the LORD's example: yet for the situation of that Table, I doubt it would be hardly proved by the *Epistoler*, that the two ends thereof did stand *East* and *West*; or that there was a great Window in the *East* end of the Chamber, towards the which the Table was placed endlong, at the *Institution*; as he would have it now at the *Ministration*.

19. **A** little comfort can he find in Bishop *Iewel*, or in *S^t. Paul*, *Origen*, and *Arnobius*, by him alleaged. Of *S^t. Paul* there is nothing said in all that *Sectio* (it is the 26 of the third Article) which concernes this matter: nothing that sets forth the antiquitie of the name of *Table*. *S^t. Paul* is cited once only in that whole Section, and the place cited, then is this; *Quomodo dices Amen ad tuam gratiarum Actionem*, 1 Cor. 14. So that unlesse this Argument be good, The people cannot say *Amen* to Praiers made in a strange tongue, because they know not what is said, *Ergo*, the name of a *Table* is 200 yeares more ancient than the name of *Altar*: There is not any thing alleaged from *S^t. Paul* which can advantage the *Epistoler* for the point in hand. Indeed, from *Origen*, and *Arnobius*, it is there alleaged, that generally the *Gentiles* did object against the *Christians* of those times, that they had neither *Altars*, *Images*, nor *Temples*; *Obijcit nobis quod non habeamus imagines, aut aras, aut templa*; So *Origen*, *contr. Cels. 1. 4. Nos accusatis quod nec templa habeamus, nec imagines, nec aras*. So saith *Arnobius*, lib. 2. *contr. Gentes*. But unto this objection we need no better answer, than Bishop *Iewel's* owne in the selfe same Section: viz. *That then the faithfull, for feare of Tyrants, were faine to meet together in private houses, in vacant places, in Woods and Forrests, and Caves under the ground*. But we will further say withall, that though the *Christians* had some Churches, in those perilous times, yet were they not so gorgious, nor so

SECT. 2 richly furnished, as were the Temples of the *Gentiles*. And so both *Origen* and *Arnobius* must be understood, not that the *Christians* in their times had at all no *Temples*, or at the least no *Altars* in them: but that their *Churches* were so meane, that they deserved not the name of *Temples*; and that they had no *Altars*, for bloody and externall Sacrifices, as the *Gentiles* had.

20 **F**Or otherwise it is most certaine, that the Church had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Origen*, or *Arnobius*. *Afer. Tertullian*, who lived in the same age with *Origen*, but sometime before; and a full hundred yeares before *Arnobius*, hath the name of *Altar*; as a thing used and knowne in the Christian Church: as, *Nonne solemnior erit statio tua, si & ad aram Dei steteris?* *Lib. de oratione. c. 14.* Will not thy station, (or forme of Devotion then in use) be thought more solemne, if thou dost stand by or before the *Altar*. And in his book *de Penitentia*, he remembreth *geniculationem ad aras*; kneeling or bowing of the knee before the *Altar*. Before him, *Origen*, or *Arnobius*, flourished *Irenaeus*, who proves the Apostles to be Priests, because they did *Deo & Altari servire*, attend the service of the Lord, and wait upon him at the *Altar*. Whereof see *lib. 4. advers. haereses. cap. 20.* And so *S^t Cyprian*, who lived before *Arnobius*, though after *Origen*, doth call it plainly, *Altare Dei*, Gods Altar, *Ep. l. 1. c. 7. ad Epictetum*. See the like in the 8. and 9. *Ep.* of the same booke also. But to go higher yet,

yet, *Ignatius* useth it in no lesse than three of his SECT. 2.
Epistles: *ad Rom.* in *Descriptio ad Magnes.* in *Descriptio*
ad Philadelph. One Altar, and one
Altar in every Church; and finally in his *Epistle ad*
Tarsens. he termes it *Descriptio ad S.* Gods altar, as
both *Tertullian*, and *S. Cyprian* did after call it. So
in the Canon of the *Apostles*, which though not writ
by them, are certainly of good antiquity, the same
word *Descriptio* doth occurre in the 3. 4. and 5. Ca-
nons. And above all indeed *S. Paul* in his *Habemus*
altare, *Heb.* 13. 10. In which place, whether he meane
the *Lords Table*, or the *Lords Supper*, or rather the
Sacrifice it selfe, which the Lord once offred; certain
it is that he conceived the name of *Altar*, neither to
bee impertinent, nor improper in the Christian
Church. So that for ought appears in the ancient
Writers, the name of *Altar* is as old as the name or
Table; indifferently and promiscuously used without
doubt or scruple. Nor doth that reverend Bishop
Jewell deny, but that the *Lords table* anciently was
called an *Altar*, and citeth elsewhere divers of the
Fathers, which did call it so: wherein consult his 13.
Art. & 6. sect. though now it bee resolved by this *E-*
pistoler, that the name being so many yeares a-
bolished, it is in his iudgment fitter, that the
Altar (if wee will needs call it so) should ac-
cording to the Canon stand tablewise; then
that the Vicars table to trouble the poore Town
of *Gr.* should stand Altarwise. *Hac est illa Helena.*
This is indeed the thing most aimed at in all this
businessse, *Populo ut placerent quas fecisset fabulas,*

SECT. 3 onely the pleasing of the people. It was to please the people, who as it is affirmed in the beginning of this Letter, had taken some **umbrages and offence** at the placing of the table, where the Altar stood; that the *Churchwardens* were appointed to remove it into the middle of the Chancell. It was to please the people, that the authoritie of the *Churchwardens* is advanced so high above their *Ministers*. And now for feare of *troubling the poore people*, we must not use the name of *Altars*, or place the table *Altar-wise*; lest they should take it for a *Dresser*, and in a pious fury *break* it all in pieces, as they are told, their *Ancestors*, had done *de facto*, in King *Edwards* reigne. *Ad populum phalaras.*



SECT. III.

WE are now come to the last part of this Epistle, *viz.* the fixing of the *Altar*, or *Communion-table* at the upper end of the *Quire*: And unto this it is thus said by the *Epistoler*, *viz.* that for the **standing of the table in the higher part of the Church**, he had declared his assent already in opinion; but that it should be fixed there, was so farre from being **Canonically**, that it is directly against the **Canon**.

Iron. It may be neither so, nor so. Not so for cer- SECT. 3
 taine in the first. For in the *Vicars* judgement, the
Communion table ought to stand like an *Altar*, all a-
 long the wall; and in the opinion of the *Epistoler*, al-
 though hee bee content that it should stand above
 the steps, yet he would have it placed *tablewise*, with
one end towards the East great Window: which cer-
 tainly is no assent in, but a diversity of opinion. And
 for the second, howsoever it bee ordered in the *Ru-*
brick, that **the Communion-table shall stand in**
the body of the Church, or in the Chancell, (and
 not, or **of the Chancell**, as the *Epistoler* hath infor-
 med us;) **where Morning and Evening prayer**
are appointed to be read: yet his illation ther-
 upon, that **seeing morning and evening prayer**
be appointed to be read in the body of the
Church, (as in most Country Churches, hee
 saith, it is) therefore **the Table should stand most**
Canonically in the body of the Church; is both
 uncertaine and unsound. For seeing it is ordered in
 the Booke it selfe, *That Morning and Evening pray-*
er shall bee used in the accustomed place of the Church,
Chappell, or Chancell, except it shall bee otherwise de-
termined by the Ordinary of the place: hee must first
 shew us where it was determined by the *Ordinary*
 of the place, that Morning and Evening prayer shall
 be said onely in the body of the Church, before he
 venture on such new and strange conclusions. And
 for the *Rubrick*, it saith only, that it shall so be pla-
 ced in *Communion time*; And that too to bee un-
 derstood, according as it hath been since interpreted
 by

SECT. 3. by the best authoritie, not as if ordered upon any dislike of placing the *Communion table* where the *Altar* stood, but as permitting it to the discretion of the *Ordinary*, to set, or cause it to bee set in the time of the administration of the Sacrament, so as it might be most convenient for the *Communicants*; who in the former times, as it is well knowne, had rather been lookers on the Sacrament, than partakers of it.

2 **T**He like construction is also to be made of the **Queenes Injunction 1559.** which is next alleaged, and of the **82. Canon now in force**, being a recitall and confirmation of that part of the *Injunction*, where it is sayd, that **In the time of the Communion, the Table shall bee placed in so good sort within the Chancell** (the 82 Canon hath it within **the Church or Chancell**) **as thereby the Minister may more conveniently bee heard by the Communicants.** Which plainly is a matter of Permission, rather than Command; yea, and a matter of Permission onely in such times and places, where otherwise the Minister cannot conveniently bee heard of the Communicants. So that in all the lesser Churches, such as our Countrey Churches for the most part are, and in all others where the Minister standing at the *Altar*, may be heard conveniently: the Table may stand *Altar-wise* in the time of ministracion, without breach of *Canon*. And this in the *Epistoler's* judgement, the ablest *Canonist*, no doubt, in the Church of *England*, who hath already freely granted;

ted; that placing of the Table Altar-wise, is SECT. 3
the most decent situation when it is not used,
and for use too, where the Quire is mounted
up by steps, and open, (which may soone be done)
so that he which officiates may be seene and
heard of all the Congregation. This was the
thing the *Vicar* aimed at. Of whom we have no cause
to thinke, or reason to conceive, that he intended so
to fixe his table unto the wall, or to incorporate it
into the same, as the *Altars* were; that there should
be no **moving** or **removing** it, on just and neces-
sary causes: but that in correspondence unto for-
mer practise, and the *Injunction* of the *Queene*, hee
thought the place where formerly the *Altar* stood
to bee fittest for it, at least, out of the time of the
Ministration: and in that time too, if hee might bee
heard conveniently of the Congregation. And whe-
ther he might or no, no doubt he better knew, than
this extravagant *Epistoler*; and so in that respect
might be as well **Master of the peoples eares,**
as he in Tacitus, whom this *Epistoler* hath remem-
bred, **was of his owne.**

3. **I** Say according unto former practise, and
the *Queenes Injunction*. For if wee looke
into the former practise, either of the Chappels of
the King, the best Interpreter of the Law, which
himselfe enacted, wherein the Communion Table
hath so stood as now it doth, since the beginning of
Queene Elisabeth, what time that Rubrick in the
Common Prayer Booke was confirmed, and rati-

H

fied:

SECT. 3 fied: or of Collegiate and Cathedrall Churches, the best observers of the forme and order of God's publick Service; the *Vicar* had good warrant for what he did. And for the *Injunctions*, howsoever it be said in them, that *in the time of the Communion, the Table shall be placed in so good sort within the Chancel, as thereby the Minister may more conveniently be heard*; being a matter of Permission onely, if occasion be: yet it is ordered in the same, that *after the Communion done, from time to time, the same holy Table shall be placed where it stood before*; that is, where formerly the *Altar* stood. So that the next clause of this *Epistoler*, wherein it is referred to the *Vicar's* judgment, **whether this Table, which like Daedalus his Engines, moves and remoues from place to place, & that by the inward wheelles of the Church Canon, bee fitly resembled to an Altar, that stirrs not an inch**; might have well-beene spared: as not being likely to be any part of the *Vicars* meaning. For wee may reasonably presume that it was his intent to keepe the Table free from irreuerent usage; and by exalting it to the highest place, to gaine the greater reverence to the blessed Sacrament, from the Common people; who if infected with the fancies of these latter dayes, are like enough to thrust it down into the Bell-free, or some worser corner. Nor say I so without good reason, it being so resolved of in the *Altare Damascenum*, that any place, be it what it will, is good enough for the Lords Table, the Communion ended. *De loco ubi consistat cur-*
selli-

soliciti, cum quovis loco vel angulo extra tempus ad- SECT. 3
ministrationis, collocari possit. pa. 718. High time assuredly, that such prophanenes should be met with.

4. **T**Here is one onely passage more to be considered in this Letter, for the close of all, and that is this; that **If we doe desire to know out of Eusebius, Augustin, Durandus, and the sixth Councell of Constantinople, how long Communion tables have stood in the midst of the Church,** we should reade Bishop Jewell against Harding. Art. 3. p. 143. and we shalbe satisfied. And read him though we have, yet we are not satisfied. *Eusebius* tells us of the Church of *Tyre*, that being finished, and all the seats thereof set up, *ἵσ' ἀνὰ τὴν γὰρ τῶν ἁγίων ἀποκαθίστασθαι ἐν μέσῳ τῆς*, The Founder after all, placed the most holy *Altar* in the midst thereof, and compassed it about with Railes, to hinder the rude multitude from pressing neere it. This proves not necessarily, that the *Altar* stood either in the body of the Church, or in the middle of the same, as the *Epistoler* doth intend when hee saith the middle. The *Altar*, though it stood along the *Eastern* wall, yet may be well interpreted to be ἐν μέσῳ, in the middle of the *Chancell*, in reference to the *North* and *South*, as it since hath stood. And were it otherwise, yet this is but a particular case of a Church in *Syria*, wherein the people being more mingled with the *Jewes*, than in other places, might possibly place the *Altar* in the middle of the *Church*, as was the *Altar* of *Incense* in the midst of

SECT. 3 the *Temple*, the better to conforme unto them. For it, as Bishop *Jewell* saith in the selfe same place, *The holy Table was called an Altar, onely in allusion to the Altars in the old Law*: they might as well be placed in those first times, and bordering places, in the middle of the Church also, by the like allusion. And some such thing had been, no doubt in consideration, not onely in placing of the *Altar* in the midst of the Church, according as it was in the midst of the *Temple*; but in the whole fabrick and structure of it, which came very neere unto that modell: the gate or entrance of this Church, being ἀνατολῇ ὡς ἀντιπαρα, directly open to the East, *Euseb. Histor. lib. 10. cap. 4.* as was the gate of *Salomons Temple*. However in this Church of *Tyre*, we have an *Altar*, θυμιατήριον, as *Eusebius* calls it; and more than that, a Raile about it: neither of which, it seemes, this *Epistoler* likes of.

5. **T**Hat of the fifth Councell of *Constantinople*, as it is there called, being indeed the Councell *sub Agapeto & Menna* against *Anthimus* and *Severus*, affirms as much in sound, as the *Epistoler* doth intend; but if examined rightly, concludes against him. It is there said, that in the reading of the *Diptychs*, the people with great silence συνέπαυσαν κύκλῳ τῷ θυμιατήρι, gathered together about the *Altar*, and gave eare unto them. Where, although κύκλῳ; in it selfe doth signifie a *Circle*; yet κύκλῳ τῷ θυμιατήρι, cannot be properly interpreted, round about the *Altar*, so as there was no part thereof which was
not

not compassed with the people : no more than if a SECT. 3
 man should say, that hee had seene the King sitting
 in his throne, and all his Noblemen about him, it
 needs, or could be thought, that the throne was
 placed in the very middle of the *Presence*; as many
 of the Nobles being behind him, as there was be-
 fore him. And certainly, if the man of God in the
 description of the Throne in the kingdome of Hea-
 ven, had any reference or resemblance (as no doubt
 hee had) unto the thrones of Kings on earth; wee
 have hit right enough upon the meaning of *κύκλω τῷ
 θρόνῳ* in the aforesaid Councell: it being said in
 the 4th chapter of the *Revelation*, v. 6. that round a-
 bout the throne, *κύκλω τῷ θρόνῳ*, were foure beasts full of
 eyes, and chap. 7. ver. 11. that all the Angels stood
κύκλω τῷ θρόνῳ, round about the throne. So that for all
 is said in the fifth Councell of *Constantinople*, the
Altar might and did stand at the end of the Chan-
 cell, although the people came together about it
 to heare the *Diptychs*; i. e. the Commemoration
 of those famous Prelates; and other persons of
 chiefe note, which had departed in the faith. The
 like mistake there is, if it be lawfull so to say, in the
 words of *S. Austin*: That which hath been allea-
 ged from him, being the 46 Sermon, not the 42, is
 this, *CHRISTVS quotidie pascit. Mensa ipsius est illa
 in medio constituta. Quid cause est O Audientes, ut
 mensam videatis, & ad epulas non accedatis.* Where
 clearly, *Mensa illa in medio constituta*, is not to be
 interpreted, *The table set here in the midst*, as it is
 translated, but *The table which is here before you*:

SECT. 3 According to the usuall meaning of the Latine phrase, *afferre in medium*; which is not to be construed thus, to bring a thing precisely into the middle, but to bring it to us, or before us. As for that passage from *Durandus*, where it is said, that he examining the cause, why the Priest turneth himselfe about at the Altar, yields this reason for it, *In medio Ecclesia aperui os meum*: that proves not that the Altar stood in the midst of the Church, but that the Priests stood at the midst of the Altar. It is well knowne, that many hundred yeares before he was borne, the Altars generally stood in the Christian Churches, even as now they doe.

6. **N**OW that wee may aswell say somewhat in maintenance of the Altars standing in the East part of the Church; as wee have answered those authorities which were produced by the *Epistoler*, for planting of it in the midst: we will alleage one testimonie, and no more but one, but such a one as shall give very good assurance of that generall usage, and in briebe is this: *Soerates* in his Ecclesiasticall Historie, lib. 5. cap. 21. speaking of the different customes in the Christian Church, faith of the Church of *Antioch*, the chiefe Citie of *Syria*, that it was built in different manner from all other Churches. How so? *Ὁν ὁ θεὸς ἀναπαύει τὸ προσκύειον, ἀλλὰ τὰς πόλιν οὐκ.* Because the Altar was not placed to the East-ward, but to the West-ward. *Nicéphorus*, Hist. lib. 12. cap. 24. observes it generally of all the Altars in that Citie, and

notes

note's withall, that they were situate in a different SECT. 3
 manner from all other *Altars*. And howsoever
 possibly in some other places which they knew not
 of, the *Altars* might stand *West-ward*, as they did
 in *Antioch*, or to some other point of heaven, as
 the North, or South, if any stood so: yet it is ma-
 nifest by this, that in the generall practise of the
 Church, the *Altars* used to stand to the *Eastward*
 onely. So that for ought appeares unto the con-
 trary in this *Epistle*, the *Vicar* of *Gr.* might very
 safely hold his three Conclusions, at the first re-
 membred. First, that an *Altar* may be used in the
Christian Church; Secondly, that the *Table* may
 stand *Altar-wise*, the Minister officiating at the
North-ende thereof; And thirdly, that the *Table*
 may stand constantly in the upper part of the
Chancell, close along the wall, not to bee taken
 downe, either in the *First*, or *Second Service*, espe-
 cially if the Minister there standing may bee seene
 and heard of all the Congregation. With the
 which Summarie of mine I had concluded this
 reply, had I not found this *Item* given unto the
Vicar in the close of all, that **by that time hee**
had gained more experience in the cure of
Soules, hee should find no such Ceremonie,
as Christian Charity. Where if his mea-
 ning bee, that **Christian Charity** is in it selfe
 more precious than any **Ceremony**; no doubt it
 will be easily granted: it being by *Saint Paul* prefer-
 red before *Faith* and *Hope*. But if hee meane, that
 they which have **the cure of Soules**, should ra-
 ther

SECT. 3 ther choose to violate all the Orders of holy Church, and neglect all the **Ceremonies** of the same; then give offence unto the Brethren, **the Children of the Church**, as before hee called them: it is like many other Passages before remembred, onely a trick to please the people, and put the reines into their hands, who are too forwards in themselves to contemne all **Ceremonie**, though in so doing they doe breake in sunder the bonds of **Charitie**.

7. **I** Have now ended with the Letter, and for your further satisfaction will lay downe somewhat, touching the ground or reason of the thing required: not in it selfe, for that is touched upon before, but as it either doth relate unto the King, the Metropolitan, or in your case, the Ordinarie, which requires it from you. For the true ground whereof you may please to know, that in the Statute 1^o. Eliz. cap. 2. whereby the *Common Praier booke* now in use, was confirmed and established, it was enacted, *That if there shall happen any irreverence or contempt to be used in the Ceremonies or Rites of the Church, by misusing the Orders appointed in the same: that then the Queenes Majestie, by the advise of her Commissioners for causes Ecclesiasticall, or of the Metropolitan, might ordeine or publish such further Ceremonies or Rites as may bee most for the advancement of Gods glorie, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.* A power not personall
to

to the Queene onely, when she was alive; but such as was to bee continued also unto her successours. So that in case the *Common prayer booke* had determined positively, that the Table should be placed at all times in the middle of the Church or Chancel, which is not determined of; or that the *Ordinarie* of his owne authoritie, could not have otherwise appoynted, which yet is not so: the Kings most excellent Majestie, on information of the irreverent usage of the *holy Table* by all sorts of people (as it hath beene accustomed in these latter dayes) in sitting on it in time of Sermon, and otherwise prophanely abusing it, in taking Accounts, and making Rates and such like businesses; may by the last clause of the said Statute, *for the due reverence of Christ's holy Mysteries and Sacraments*, with the advice and counsell of his *Metropolitan*, command it to bee placed where the *Altar* stood, and to be railed about for the greater decency. For howsoever in the Act, the *Queene* bee onely named, not *her Heires and Successours*; yet plainly the authoritie is the same in them, as it was in her; which may be made apparant by many Arguments drawne from the Common Law, and the Act it selfe. First, from the purpose of that clause, which was to fence the *Rites and Ceremonies* of the Church, then used, from all irreverence and contempt: and for the publishing of such other *Rites and Ceremonies*, as might in further time be found convenient, for the *advancement of Gods glory, the edifying of his Church*, and the procurement

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SECT. 3. curement of *due reverence to Christ's holy Sacraments*. But seeing that the *Rites and Ceremonies* of the Church, were not onely subject unto *Irreverence* and contempt in the said *Queenes* time, but are, and have been sleighted, and irreverently abused in time of her *Successours*: the Act had ill provided for the Churches safetie, in case, the power of rectifying what was amisse, either by ordering of new Rites, or stablishing the old, did not belong as well to her *Successours*, as it did to her. Next, from the very phrase and stile which is there used. For it is said, the *Queene, with the advice of the Metropolitan, might ordaine and publish, &c.* the *Queene* indefinitely, and the *Metropolitan* indefinitely. If then by *Queene* indefinitely be onely meant, the person of the *Queene* then being, not her *Heires* and *Successours*; by *Metropolitan* indefinitely, wee must also meane the *Metropolitan* then being, and not his *Successours*: and then the power heere given the *Queene*, had beene determined with the death of Arch-bishop *Parker*, which was some 28 yeares before her owne. Thirdly, from another clause in the selfe same Act, where it is said, that *If any person being twice convict* (of depraving the Booke of Common Praier, &c.) *shall offend againe the third time, and be thereof lawfully convict, hee shall forfeit for his third offence, to our Soveraigne Lady the Queene, all his Goods and Chattels, &c.* where, though the *Queene* be onely named, the penaltie of the Law may be, and is most justly taken by her *Heires* and

Successours; or else there were no remedy, at this time, by the Lawes provided, for the third Contempt. Fourthly, from the usuall forme of those Acts and Statutes, which were made purposely for the particular and personall profit, safetie, and advantage of the said *Queene*, which are distinguished from others by this note or Character, viz. *This Act to continue, during the Queenes Majesties life that now is onely*. Such is the Act against rebellious assemblies, 1. Eliz. ca. 16. Those against such as shall rebelliously take, or conspire to take from the Queenes Majestie any of her Towers, Castles, &c. 14. Eliz. cap. 1. And against such, as shall conspire, or practise the enlargement of any Prisoner committed for High Treason, cap. 2. That against seditious Words and Rumours uttered against the Queenes most excellent Majesty, 23. Eliz. ca. 2. And finally, that for the safetie of the Queenes Royall Person, and the continuance of the Realme in peace, An^o. 27. cap. 1. In the which last, although it bee not said expressly that it shall dure no longer then her naturall life, yet the word *Person*, in effect, doth declare as much. Fifthly, from a resolution in the Law, in a case much like: it being determined by that great Lawyer *Ployden*, that if a man give Lands to the King by deed inrolled, a *Fee-simple* doth passe, without these words, *Successours and Heires*; because in judgement of Law, *The King never dieth*. *Coke on Littl.* pag. 9. b. And last of all, it may be argued, that the said clause or any thing therein contained, is not indeed *Introductorie* of any new power, which was not in the

SECT. 3. Crowne before; but rather *Declaratorie* of an old, which anciently did belong to all *Christian* Kings (as before any of them to the Kings of *Judah*) and among others to ours also: who, with the Counsell of their Prelates, and other Clergie, might, and did induce such Rites and Ceremonies into the Churches of, and in their severall kingdomes, as were thought most convenient for God's publick Service; till at the last, all Ecclesiasticall authoritie was challenged and usurped by the See of *Rome*. Which is the answer and determination of Sir *Edward Coke*, in *Cawdries Case*, being the fifth part of his Reports, entituled, *De jure Regis Ecclesiastico*; where hee affirmeth, that if the Act of Parliament, 1^o. *Eliz.* 2. cap. 1. whereby it was enacted, That all Ecclesiasticall power and authoritie, which heretofore had been, or might lawfully bee exercised or used for the visitation of the Ecclesiasticall state, and persons, and for reformation of all, and all manner Errours, Heresies, Schismes, Abuses, and Contempts, Offences, and Enormities, should bee for ever united and annexed to the Imperiall Crowne of this Realme: Was not an Act introductory of a new law, but confirmative of an old, for that this Act doth not annex any jurisdiction to the Crowne, but that which was in truth, or of right ought to bee by the ancient Lawes of the Realme, parcell of the Kings Jurisdiction, and united to the crowne Imperiall. By this Authoritie the *Altars* were first taken downe in King *Edwards* reigne, though countenanced and allowed

allowed of in the *Common prayer Booke*, then by SECT. 3.
 Law established; the better, as the cause is pleaded
 by Bishop *Ridley*, to avoyd superstition, *Attes* and
Monum. Part. 2. pag. 700. and by the same, or by
 that mentioned, 1^o. *Eliz. cap. 2.* his Majestie now
 being, might appoynt the *Table* to be set up, where
 formerly the *Altar* stood, (had it been otherwise
 determined in the *Rubrick*, as indeed it is not) to a-
 voyd prophanesse.

8. **I** Will adde one thing more for your satisf-
 faction, which perhaps you know not;
 And that is, that his sacred Majestie hath hereupon
 already declared his pleasure, in the Case of Saint
Gregories Church neere Saint Pauls in London, and
 thereby given encouragement to the *Metropoli-*
tans, *Bishops*, and other *Ordinaries*, to require
 the like in all the Churches committed to them.
 Which resolution of his Majestie, faithfully co-
 pied out of the *Registers* of his *Councell-Table*, I
 shall present herewith unto you, and so commend
 my selfe to you, and us all to the grace of God
 in **JESVS-CHRIST.**

I 3

At

SECT. 3.

At *Whitehall*, the third of November, 1633.

Present, the KINGS most Excellent Majestie.

Lo: <i>Archbish. of Cant.</i>	Lo: <i>Chamberlaine.</i>
Lo: <i>Keeper.</i>	Ear: of <i>Bridgewater.</i>
Lo: <i>Archbish. of Yorke.</i>	Ear: of <i>Carlisle.</i>
Lo: <i>Treasurer.</i>	Lo: <i>Cottingham.</i>
Lo: <i>Privie Seale.</i>	M ^r . <i>Treasurer.</i>
Lo: <i>Duke of Lennox.</i>	M ^r . <i>Comptroller.</i>
Lo: <i>High Chamberlain.</i>	M ^r . <i>Secretary Cooke.</i>
Ear: <i>Marshall.</i>	M ^r . <i>Secret. Windebanke.</i>

“ **T**His day was debated before his Majestie, sitting in *Counsell*, the Question and Difference which grew about the Removing of the Communion Table in *Saint Gregories Church*, neere the Cathedrall Church of *Saint Paul*, from the middle of the Chancell, to the upper end, and there placed *Altar-wise*, in such manner as it standeth in the sayd Cathedrall and Mother Church, (as also in all other Cathedralls, and in his Majesties owne Chappell) and as is consonant to the practise of approved Antiquitie. Which removall, and placing of it in that sort, was done by Order of the *Deane and Chapter* of *S^t. Pauls*, who are *Ordinaries* thereof, as was avowed before his Majestie by *Doctor King*, and *Doctor Montfort*, two of the Prebends there. Yet some few of the Parishioners,

ners, being but five in number, did complaine of SECT. 3.
 this Act by Appeale to the Court of *Arches*, pre-
 tending that the Booke of *Common-prayer*, and the
 82. *Canon* doe give permission to place the *Communion Table*, where it may stand with most fitnesse
 and *convenience*. Now his Majestie having heard a
 particular relation made by the Counsaile of both
 parties, of all the carriage and proceedings in this
 cause, was pleased to declare his dislike of all In-
 novation, & receeding from ancient Constitutions,
 grounded upon just and warrantable reasons, espe-
 cially in matters concerning Ecclesiasticall Orders
 and Government, knowing how easily men are
 drawne to affect Novelties, and how soone weak
 judgements in such cases may be overtaken and a-
 bused. And he was also pleased to observe, that if
 those few Parishioners might have their wills, the
 difference thereby from the foresaid *Cathedrall*
Mother Church, by which all other Churches de-
 pending thereon ought to be guided, would be the
 more notorious, & give more subject of Discourse
 and Disputes that might bee spared, by reason of
 the neereness of *S^t. Gregories*, standing close to the
 wall thereof. And likewise, for so much as con-
 cernes the liberty given by the said *Common booke*,
 or *Canon*, for placing the *Communion Table* in any
 Church or Chappell with most *conveniencie*; that
 liberty is not so to be understood, as if it were ever
 left to the discretion of the Parish, much lesse to
 the particular fancie of any humerous person, but
 to the judgement of the *Ordinarie*, to whose place
 and

SECT. 3. " and function it doth properly belong to give direction in that poynt, both for the thing it selfe, and
" for the time, when and how long, as he may finde
" cause. Vpon which consideration his Majestie declared himselfe, That hee well approved and confirmed the Act of the said *Ordinary*, and also gave
" commandement, that if those few Parishioners before mentioned, doe proceed in their said Appeal, then the *Deane of the Arches*, (who was then attending at the hearing of the Cause) shal confirme the said *Order of the* aforesaid *Deane and Chapter*.



A COPIE



A

COPIE OF THE LETTER WRITTEN

to the Vicar of GR: against the
placing of the Communion Table
at the East end of the
Chancell.

S I R,



With my very hearty Commenda-
tions. When I spake with you
last, I told you that the standing
of the Communion Table, was
unto me a thing so indifferent,
that unlesse offence and umbrages were taken
by the Towne against it, I should never move
it, or remove it. That which I did not then
suspect, is come to passe. The Alderman whom
I have knowne this 17. or 18. yeares, to bee a

K

discreet

discreet and modest man, and farre from any
 humour of innovation, together with the better
 sort of the Towne, have complained against it:
 And I have (without taking notice of your
 Act, or touching in one syllable upon your repu-
 tation) appointed the Church Wardens (whom
 it principally doth concerne under the Dioce-
 san) to settle it for this time, as you may see
 by this Copy inclosed.

Now for your owne satisfaction, and my
 poore advise for the future, I have written un-
 to you somewhat more at large, then I use to
 expresse my selfe in this kinde.

I doe therefore (to deale plainely) like ma-
 ny things well, and disallow of some things in
 your cariage of the businesse. It is well done
 that you affect decency and comlinesse, in the
 officiating of GOD's Divine Service; That
 you present your selfe with the formes in
 his Majesties Chappels, and the Quires of
 Cathedrall Churches (if your Quire, as those
 others, could containe your whole congregati-
 on;) that you doe the reverence appointed by
 the Canon to the blessed name of IESVS, so
 it be done humbly, and not affectedly, to procure

De.

Devotion, not derision of your Parishioners, and that you do not maintaine it Rationibus non cogentibus, and so spoile a good Cause with bad arguments. These things I doe allow and practise. But that you should be so violent and earnest for an Altar at the upper end of the Quire; That the Table ought to stand Altarwise; That the fixing thereof in the Quire is Canonically, and that it ought not to be removed to the body of the Church; I conceive to be in you so many mistakings.

For the first, if you should erect any such Altar, which (I know you will not) your discretion will proove the onely Holocaust to be sacrificed thereon. For you have subscribed when you came to your place, that That other Oblation which the Papists were wont to offer upon their Altars, is a Blasphemous signment, and pernicious imposture, in the thirty one Article: And also, that we in the Church of England ought to take heed, lest our Communion of a memory, be made a Sacrifice: In the first Homilie of the Sacrament. And it is not the Vicar, but the Church-wardens, that are to provide for the Communion, and

that not an Altar, but a faire joyned Table: Canons of the Convocation, 1571. pag. 18. And that the Altars were removed by Law, and Tables placed in their stead, in all, or the most Churches in England, appears by the Queenes Injunctions, 1559. related unto, and so confirmed in that point by our Canons still in force. And therefore (I know) you will not change a Table into an Altar, which Vicars were never inabled to set up, but allowed once with other's to pull downe. Injunction. of 1^o. Elizab. for Tables in the Church.

For the second point. That your Communion Table is to stand Altar-wise, if you meane in that place of the Chancell, where the Altar stood, I thinke somewhat may be said for that; because the Injunctions 1559. did so place it; And I conceive it to be the most decent situation, when it is not used, and for use too, where the Quire is mounted up by steps, and open, so that hee that officiates may bee seene and heard of all the Congregation. Such an one I heare your Chancell is not. But if you meane by Altar-wise, that the Table should
stand

stand along close by the wall, so as you be forced to officiate at one end thereof (as you may have observed in great mens Chappels :) I do not believe that ever the Communion Tables were (otherwise than by casualtie) so placed in Countrey Churches. For, besides that, the Countrey-people would suppose them Dressers, rather than Tables; And that Qu. Elizabeths Comissioners for causes Ecclesiasticall, directed that the Table should stand, not where the Altar, but where the steps of the Altar formerly stood. Orders 15 61. The Minister appointed to reade the Communion (which you, out of the booke of Fast in 1^o. of the King, are pleased to call, Second Service) is directed to reade the Commandements, not at the end, but at the North side of the Table, which implies the end to bee placed towards the East great Window, Rubrick before the Communion. Nor was this a new direction in the Queenes time onely, but practised in king Edward's raigne, for in the plot of our Liturgie sent by Mast Knox, ana Whittingham to Master Calvin in the raigne of Queene Mary, it is said, that the Minister must stand

at the North-side of the Table. Troubles at Frankford, pag. 30. And so in King Edward's Liturgies, the Ministers standing in the midst of the Altar, 1549. is turned to his standing at the North-side of the Table, 1552. And this last Liturgie was revived by Parliament, 1^o. Eliz. cap. 2. And I believe it is so used at this day in the most places of England. What you say in Chappels, or Cathedrall Churches is not the point in question, but how the Tables are appointed to be placed in Parish Churches. In some of the Chappels and Cathedrals, the Altars may be still standing, for ought I know; or to make use of their Covers and Ornaments, Tables may be placed in their roome, of the same length and fashion the Altars were of. Wee know the Altars stand still in Lutheran Churches; And the Apologie for the Augustan Confession, Art. 12. doth allow it. The Altars stood a yeare or two in King Edwards times, as appeares by the Liturgie printed 1549. and it seemes the Queenes Commissioners were content they should stand, as wee may guesse by the Injunctions, 1559. But
how

how is this to be understood? The Sacrifice of the Altar abolished, these (call them what you will) are no more Altars, but Tables of Stone or Tymber; and so was it alleaged 24 Novem. 4°. Edw. 6. 1549. *Sublato enim relativo formali, manet obsolutum & materiale tantum.* And so may be well used in Kings and Bishops houses, where there are no people so void of understanding, as to bee scandalized. For upon the Orders of breaking downe Altars, all Dioceffes did agree upon receiving Tables, but not upon the fashion and forme of the Tables. Aets and Monum. pag. 1212. Besides that, in the old Testament, one and the same thing is termed an Altar and a Table. An Altar, in respect of what is there offered unto God, and a Table in respect of what is there participated by men; as for example, by the Priests; So have you God's Altar, the verie same with God's Table in Malachie 1. v. 7. The place is worth the marking. For it Answers that very Objection out of Heb. 13. 10. which you made to some of y^r fellow Ministers; and one Master Morgan before you to Peter Martyr, in a Disputation at Oxford.

Wee

Wee have no Altar in regard of an Oblation, but wee have an Altar in regard of Participation, and Communion granted unto us. The use of an Altar is to Sacrifice upon, and the use of a Table is to eat upon; and because Communion is an Action most proper for a Table, as an Oblation is for an Altar, therefore the Church in her Liturgie, and Canons, calling the same a Table onely, doe not you call it an Altar? In King Edwards Liturgie of 1549. it is every where, but in that of 1552. it is no where called an Altar, but the Lords Boord. Why? Because the people being scandalized herewith in Countrey Churches, first beats them downe de facto, then the supreme Magistrates by a kind of Law puts them down de jure, and setting Tables in their roomes, tooke from us, the Children of the Church and Common-wealth, both the name and the nature of former Altars, as you may see. Injunction 1559. referring to that order of King Edward in his Councell mentioned, Acts and Monum. pag. 1211. And I hope you have more Learning than to conceive the Lords Table to be a new name, and

so to bee ashamed of the Name. For, besides that CHRIST himselfe instituted this Sacrament upon a Table, and not upon an Altar, as Archbishop Cranmer observes, and others, Aet. and Monum. pag. 1211. it is in the Christian Church 200 yeares more ancient, than the name of an Altar, as you may see most learnedly proved out of Saint Paul, Origen, and Arnobius, if you doe but reade a Booke that is in your Church, Iewel against Harding of Private Masse. Art. 3. p. 143. And whether this name of Altar crept into the Church in a kinde of complying in phrase with the people of the Iewes, as I have read in Chemnitius, Gerardus, and other sound Protestants, (yet such as suffer Altars to stand); or that it proceed from these Oblations made upon the Communion Table, for the use of the Priest, and the poore, wherof wee reade in Iustin Martyr, Iræneus, Tertullian, and other ancient Writers; or because of the Sacrifice of Praise, and Thankesgiving, as Arch-bishop Cranmer, and others thought, Aets and Monuments, pag. 1211. the name being now so many yeares abolished, it is fitter in my Iudgement, that the Altar (if you will needes so

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call

call it) should according to the Canon , stand Tablewise , than your Table to trouble the poore Towne of Gr. because erected Altar-wise.

Lastly, that your Table should stand in the higher part of the Church , you haue my assent already in opinion: but that it should be there fixed, is so farre from being Canonically, that it is directly against the Canon. For what is the Rubrick of the Church, but a Canon ? And the Rubrick saith, it shall stand in the body of the Church , or of the Chancell, where Morning praier , and Evening prayer be appointed to be read. If therefore Morning and Evening prayer bee appointed to be read in the body of the Church, (as in most countrey Churches it is) where shall the Table stand most Canonically ? And so is the Table made removeable, when the Communion is to be celebrated, to such place, as the Minister may be most conveniently heard by the Communicants, by Qu. Eliz. Injunct. 1559. And so saith the Canon in force, that in the time of the Communion , the Table shall bee placed in so good sort within the Church and Chancel, as therby the Minister may be more conveniently heard , Can. 82. Now iudge you whether.

Whether this Table (which like Dædalus his Engines, mooves and remooves from place to place, and that by the inward wheelles of the Church Canons) bee fitly resembled by you to an Altar, that stirres not an inch, and supposed to be resembled canonically. And if you desire to know out of Eusebius, and Augustine, Durandus, and the fifth Councell of Constantinople, how long Communion Tables have stood in the midst of the Church, reade a Booke, which you are bound to reade, and you shall bee satisfied. Jewell against Harding of private Masse. Art. 3. p. 145. The Sum of all is this.

1. You may not erect an Altar, where the Canons onely admit a communion Table.

2. This Table must not stand Altarwise, and you at the North end thereof, but Tablewise, as you must officiate at the Northside of the same.

3. This Table ought to bee laid up (decently covered) in the Chancell onely, as I suppose, but ought not to be officiated upon, either in the first or second Service (as you distinguish) but in that place of the Church or Chancell, where you may be seene and heard of all. Though peradventure you be with him in Tacitus, Master of your owne, yet are you not of

other mens eares; and therefore your Parishioners must be Iudges of your audiblensse in this case.

Whether side soever (you or your Parish) shall yeeld to th' other, in this needlesse Controversie, shall remaine, in my poore iudgement, the more discreet, grave, and learned of the two: And by that time you have gained some more Experience in the Cure of Soules, you shall finde no such Ceremony, as Christian Charitie; which I recommend unto you, and am ever, &c.

FINIS.

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